

The Review.

VOL. X.

ST. LOUIS, MO., AUGUST 13, 1903.

No. 32.

CATHOLIC WORSHIP AND PROTESTANT HYMNS.

WHILE the Holy Father was lying seriously ill and in the shadow of death, many kindly expressions of sympathy were heard from Protestant pulpits, and one minister of an Episcopalian church, Rev. H. C. Swentzel, Rector of St. Luke's, in Brooklyn, charitably asked his congregation to pray for the venerable sufferer. As if to justify so unprecedented an appeal, the reverend gentleman added (see *Sun*, July 13th): "The general interest taken in Leo XIII. is, I think, a happy omen for the future, as showing how the people come together. The old furious cries, 'No Popery' and 'Protestant heretics' will find no echo to-day. The bitterness has been passing away. *To-day Protestant hymns are lustily sung in Roman Catholic churches.*" (Italics ours).

Fas est et ab hoste doceri. Doubtless this Protestant clergyman did not speak unadvisedly, and his statement, if true, that Protestant hymns are in use in our churches, instead of being the compliment he intended, is, in reality, a reproach to whomsoever may be responsible for the practice. In discussing the matter we may safely assume that the hymns thus referred to are in the vernacular. Protestantism disavows the language of the Church and has not, and can not consistently have, a single Latin hymn, although we recall that Mr. Gladstone once tried his hand at turning the "Rock of Ages" into classical Latin. But the Church has her own, exclusive hymnody of ample range and variety, the accumulation of centuries of Catholic faith and Catholic genius. Passing the hymns and canticles which have been drawn directly from the inspired writings, her Breviary hymns and sequences are the work of men who were not only masters of the art of versification, but were at the same time profound theologians, men of eminent sanctity, who devoted their lives to the study of the

truths of religion. Such names as St. Ambrose, St. Gregory I., Prudentius, and Sedulius in the fifth century, Venantius Fortunatus, St. Thomas Aquinas, St. Bernard, Jacopone da Todi, Thomas of Celano, (if the "Dies Irae" be conceded to him), and many others well known in Catholic hymnology, attest not only the antiquity but also the distinguished sources of that matchless collection of sacred poetry which the Church has incorporated into her liturgy.

Every hymn which the Church has thus adopted, has for its theme one or other of the mysteries of religion, some dogma of faith, some invocation to our Lady or to the blessed martyrs and saints of God who confessed the faith of which the Church was the depository. They ring out no uncertain note. Indeed many of the hymns of St. Ambrose, who may be called the father of Christian hymnology, were written to counteract the evil tendencies of certain heretical hymns which were in use among the Arians, just as in the Eastern Church at an earlier period St. Ephrem, the Syrian, had written hymns against the heresies contained in the hymns of the Gnostics Bardesanes and Harmodius. Thus we find that from the earliest times the hymn has been employed as one of the most effective methods of stating the truth of religion and of impressing it, through the medium of both sight and sound, on the minds and hearts of the faithful.

And as we analyze and study those great hymns of the Latin Church, suited as they are to all the feasts and seasons of the ecclesiastical year, we find in each of them some one or more of the immutable truths of Catholic theology, expressed in vigorous and stately terms, whose meaning is unmistakable. And while we admire the strength and effectiveness of the theological expressions, we are charmed with the skill and taste displayed in the compositions and management of the verse. It is nothing new to say that our Latin hymns have been the admiration of scholars and equally the despair of translators who have attempted to transfer their full sense and meaning into vernacular verse.

With the development of the English language, and following upon the English schism, which rejected not only the doctrine but also the language of the Church, our Breviary hymns were studied with a view to their translation into English, and since then some of the greatest scholars have employed their talent in this direction with varying success. Notable among these of later times was Father Caswall, whose "Lyra Catholica," appearing about fifty years ago, comprised the entire body of Breviary and Missal hymns and sequences. So well was his work done, that Father Caswall's translations were at once adopted into the prayer and hymn books which were supplied to the faithful in this country.

Since then many other faithful translations have appeared, made by American as well as by English Catholic scholars, some of them as, e. g., Cardinal Newman, among the most distinguished names in English literature.

When we turn to devotional, as contrasted with dogmatic, hymns, the name of Faber naturally arises, as the writer who has supplied the English speaking world with a collection of beautiful hymns, which, while they inculcate Catholic truth, at the same time appeal to the tenderest emotions of the Catholic heart. Space does not permit us to enumerate the many devout and scholarly Catholics, both of the clergy and laity, who have enriched the vernacular hymnody of the Church by their contributions. Enough to say that our treasury of Catholic hymns in the vernacular is so ample that there is no office of the Church, no public devotion, no pious practice or occasion at which the faithful are assembled, but may find its appropriate hymns of undoubted Catholic character, written by Catholic authors, who, following the ancient admonition, believed in their hearts what they sang with their mouths. "*Vide ut quod ore cantas, corde credas et quod ore credis, operibus tuis comprobes.*"

When, therefore, we are justly charged with the singing of Protestant hymns in our churches, it argues either ignorance or culpable indifference on our part. For this erroneous practice the compilers of our so-called Catholic hymnals are in some measure responsible. In one such manual, which lies before us, published with the Imprimatur of an Archbishop,*) out of about two hundred and fifty hymns recommended for congregational singing, we count nearly one hundred derived from non-Catholic sources, including that staunch Methodist, Charles Wesley, and the Independent-Presbyterian Isaac Watt. We readily concede the poetic excellence of many beautiful compositions of Protestant hymn writers which contain nothing contrary to Catholic faith; nevertheless we have no doubt that the use of such compositions in the public service of the Church is contrary to the spirit, if not to the express letter, of its laws, which tolerates the singing of hymns in the vernacular solely for the purpose of nourishing the piety of the faithful, "*pietatis fovendae causa.*" We can not exchange hymns any more than we can exchange pulpits with our Protestant brethren. On this point the learned editor of "*Annus Sanctus*" states the principle that "intellectual gratification is not to be secured at the cost of spiritual edification. For the use of the faithful Catholics one requires in a book for devotional pur-

*) Catholic Hymnal, by Rev. Young, C. S. P. (Paulist). Cath. Pub. Society, New York.

poses, in the first and foremost place, unity of belief in both writer and reader. This condition is essential."

Accordingly, when hymns are injected into our services which have been written by men who denied the truth of Catholicity and called our worship superstitious, and who have, some of them, although professing Christianity, gone so far as to reject the divinity of Jesus Christ, while on the other hand our own Catholic hymns are thrust aside and discarded, we have good cause to feel humiliated and ashamed.

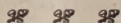
One of the so-called hymns which is so "lustily sung in Roman Catholic churches," as remarked by the Rev. Dr. Swentzel, is that bit of pious sentimentality known as "Nearer My God to Thee." No one who has read it will say that it contains any Christian doctrine beyond the mere implication that there is a God, and it would be hard to say what act of devotion it inspires or to what object of faith it directs the mind. The composition is so barren of all the elements essential to a Catholic hymn, that it is difficult to understand how it could have attained such vogue as it has in some of our churches. We are assured by respectable authority that it may be heard in many Catholic churches in New York, in one at least during the very canon of the mass. This hymn was written by an English lady, Mrs. Sarah F. Adams, who belonged to a sect of Independents who first professed Unitarianism and finally drifted into Rationalism. About 1856 it appeared in a Protestant hymnal, compiled by the noted Unitarian minister, James Freeman Clarke of Boston, and a Boston organist set the tune, which, rather than the text, has carried the hymn into such popularity as it has since obtained. The Moody and Sankey revivals gave it prominence. It was sung at camp-meetings and at all assemblages of the so-called Evangelical Christians. It may be heard to-day at Masonic funerals, and in the public schools, where anything savoring of religion is excluded by law, it is frequently sung after the reading of the Bible and by Jewish children equally with those of any other or of no faith at all. Its latest success was achieved when it amused the habitués of the Brighton Beach (N. Y.) race-track, as appears from the following extract from the *N. Y. Mail and Express*, July 20th:

"Brighton Beach Race Track, July 20th.—The new band which has been playing at Brighton Beach during the current week created quite a sensation just before the first race by playing 'Nearer My God to Thee.' The majority of the crowd was dumfounded, as a few seconds before the musicians had been blowing away at 'The Wearing of the Green.' Some of the spectators, uncertain just what it was all about, broke into applause. It developed that

the hymn was played immediately upon the receipt at the course of the news of the Pope's death."

In time we hope to see ecclesiastical music freed from the abuses which now so extensively prevail.

Whatever may be said in extenuation for the time being of some of the practises complained of, there can be no excuse for the continuance of the singing of Protestant hymns in Catholic churches.



THE REORGANIZATION PLAN OF THE CATHOLIC ORDER OF FORESTERS.

The Report of the Committee on Revision of Rates and Classification of Risks appointed for the Catholic Order of Foresters, submitted May 1st, 1903, and on which our opinion has been officially requested, contains a great deal of valuable information and sound advice for the members. Yet, from an insurance man's point of view, it would be wise to disregard some of the suggestions made therein, if it is intended to reorganize the order on a permanently safe basis.

Instead of experimenting with the comparatively new and practically untried N. F. C. table of mortality, it were best to establish the order as a regular "old line" insurance company, properly incorporated under the laws and subject to the supervision of the insurance departments of the different States in which it does business.

As stated in the report, the natural premium or "step rate plan," even if modified by making the rate level at a given age, will make the cost prohibitive for the older members, who in equity should be taken care of. A game of "freeze out" may be all right in certain branches of commercial life, but is really indefensible for a Catholic life insurance society.

Even for new members such a plan would not be very attractive. Ordinarily a man can afford to pay the larger premiums during the earlier period of his life, but at age 55 or 60 he would rather be relieved from heavy expense than find such materially increased when his earning power is on the decline. No company of any age or standing has made a success of the step-rate plan, and it were best for the Foresters not to try another uncertain experiment.

The "level fixed premium monthly payment plan" (so called in the report) is the correct solution, but the rates should be based on the Standard American Mortality table, not on the National Fraternity Congress table, which is at best but another experiment. The actual difference in the rates caused by preferring

the first named will be very small in each case, and will certainly neither deter new members from joining, nor old members from continuing their membership. Yet this small difference may mean the salvation of the company in years to come. It will enable the corporation to comply with the requirements for regular life insurance companies, thus securing the help of the insurance departments in computing liabilities, which will be an additional safeguard.

The rate of interest can safely be figured at 4% if proper allowance is made for the loss of revenue by collecting premiums monthly instead of yearly in advance. In case of death the unpaid balance of the annual premium should be deducted from the benefit, while for withdrawing members the accumulated reserve could be returned either in cash, less a fair surrender charge, or in paid-up insurance for a correspondingly larger amount than the cash value. No extended insurance should be granted (which is a very risky and unsatisfactory business for both parties), but provision for cash loans on the basis of the accumulated reserve should be included in the policies. Such loans should carry 5% interest and thus furnish a source of safe and profitable investment for the society, while at the same time helping the members to retain their interest in the company.

In taking over old members, the rule should be adhered to that the rates are charged for age of entry into the old society and not for present age. The policy must be charged with the reserve which should have accumulated during time of membership. Such charge or lien could be deducted from the policy at time of settlement (either as death loss or for withdrawal), subject to an interest charge of at least 4% a year, to be paid with the annual premium.

In view of recent decisions of the courts it is imperative to have the old certificates of membership taken up and replaced by regular policies in the new company. That will avoid legal complications.

If reorganized on the basis outlined herein, conducted on business principles, assisted by conscientious medical examiners (who will not pass people unfit for membership), not admitting dangerous occupations, as suggested by the committee's report, there is no reason why, with God's help, the Catholic Order of Foresters should not grow to be a large and permanent institution, furnishing reliable life insurance to its members as long as this world in its present shape will last.



THE PHILIPPINE PROBLEM.

Aside from the tariff issue, to which the daily press devotes so much space, the main question which now confronts Congress and the administration is whether the Philippines shall be administered in the interest of the natives or of the Americans who by accident or design have found their way into the islands. Mr. Riggs, the editor of the *Manila Freedom*, who unquestionably represents those whose doctrine is "the islands for the Americans," to whom the Taft administration is "nigger-loving" because it grants "undue liberty" to the Filipinos, and because "practically every Filipino who was identified with the insurrectionist movement has since been given some government position," Mr. Riggs, in an article in the current *Atlantic* expresses his indignation, because a Chino-mestizo, a former revolutionist, has been voted \$3,500 in gold a year to obtain Filipino historical material from the libraries of Europe. "Many an American and European," he explains, "was most anxious to have the place." Mr. Riggs says it is the "anomalous position of the islands which does the mischief." It is for Congress to say whether this anomalous position shall continue. Mere humanity would call for the removal of the numberless American restrictions, dictated by selfish labor unions or by our still more selfish upholders of the tariff, which throttle trade and industry.

How bitterly Gov. Taft is opposed in carrying out his policy of giving the Filipinos a hand in their government, appears from a series of letters sent to the *Boston Transcript* (quoted in the *N. Y. Evening Post* of July 31st) by its able Washington correspondent, Mr. Robert L. O'Brien, who has been spending some weeks in the islands. Mr. O'Brien, too, has heard that Gov. Taft is a "nigger-lover." The Governor stooped so low as to tell the American "recalcitrants" in Cebu that the government "was going to be a Filipino government," and that any white-skinned people who could not tolerate that thought had better go back to the States. Naturally, this inflamed a portion of the American community. This is what a prominent officer of the civil government said to Mr. O'Brien about the American colony, when asked why there was so much stealing going on among American officials:

"Don't quote me; it sounds bad for an American to berate his own people; but since you ask, I will tell you the truth. We have one of the biggest assortments of scoundrels right here in these islands that is gathered on the face of the earth. Many of them are bright and will pass a sufficiently good civil-service examination; they are rapidly promoted, because we are short of material here all the time. These men often left the States under a cloud, but with the slate washed clean they begin life anew here, only

under greater temptations and without the better restraints of an old, civilized community."

This, says Mr. O'Brien, is the "universal opinion." He himself found the "Rev." Mr. Jernigan, who recently swindled hundreds of people out of their savings by pretending to get gold out of salt water, teaching English and morals to the "niggers" of Ilocos Norte. The news that a lieutenant or a civil official of one kind or another has been arrested or punished for embezzlement is so frequent as to have lost its novelty.

As our New York contemporary points out, all this is nothing new in the history of colonies. Had we sat down calmly to reckon the cost of our venture in 1898, it would all have been counted in as an inevitable accompaniment of a plunge into colonial government. South Africa is not the only English colony to afford a parallel. But, now that the expected has happened, the question for Congress to decide is whether the desires of American adventurers or the wishes of the entire Filipino people are to prevail. Mr. Riggs tells us that the Filipinos can be divided into two classes—those who hate us secretly and those who hate us openly. We have tried to buy their affections by various means—by assuring them of our good intentions, by applying the water-cure, shooting to pieces their government, then giving them schools and civil government and a certain amount of liberty to choose their local governments. Since all these means have failed, would it not be well to try to conciliate them by assuring them autonomy now and independence at an early date?



RELIGIOUS ASPECTS OF THE SIXTH AND SEVENTH DEGREE IN AMERICAN FREEMASONRY.

The Fifth or Past Master's degree contains nothing of special interest to us, "for," says the Ritualist, "this degree was originally—and still is in connection with Symbolical Masonry—an honorary degree conferred on the master of a lodge" (p. 298). As, therefore, it is not intended to impart religious instruction by symbols, it bears no relation to our present matter, and hence we pass on to its successor.

The Sixth degree is that of most Excellent Master. "In the preceding degrees," says Mackey's Ritualist (p. 313), "the duties of life have been delineated under various types—the virtuous craftsman has been laboring assiduously to erect within his heart a spiritual temple of holiness fit for the habitation of Him who is the holiest of beings. If the moral and religious precepts of the Order have been observed, stone has been placed upon stone,

virtue has been added to virtue, and the duties of one day have been scrupulously performed, only that the duties of the next may be begun with equal zeal. And now all is accomplished—the spiritual edifice which it was given man to erect, that ‘house not made with hands, eternal in the heavens,’ upon the construction of which he has labored day by day and hour by hour from his first entrance into the world, has become a stately and furnished building, and there remains no more to be done, save to place the Cape-stone, death upon its summit” (p. 312). Having rejected Christ, the capestone of every Christian life, Masonry offers its votaries death as a substitute. Nothing remains for the Mason but to crown his spiritual life with death. The outlook is certainly far from consoling. For the rest, to the ordinary eye, the sentiments expressed in the quotation will, doubtless, seem very plausible.

We shall make a great mistake, however, if we forget that the Masonic web is purposely so woven as to show two sides: the outer and plausible side to us, the profane; and the inner and true side to the disciples of Masonry, the initiated. Leaving therefore for future discussion Masonic virtue and duty, we shall content ourselves here with noting, as we have done elsewhere, the building of a spiritual temple of holiness by the observance of religious precepts, the moulding of the moral and spiritual life of man, works which Masonry aims at doing and which evidently are the works of religion.

In the Seventh degree or that of Royal Arch, we accompany man beyond the grave. “In the preceding degrees,” says the Ritualist (pp. 338, 339), “we see the gradual progress of man from the cradle to the grave depicted in his advancement through the several grades of the Masonic system. We see him acquiring at his initiation the first elements of morality, and when about to represent the period of manhood invested with new communications of a scientific character and discharging the duties of life in various conditions. Again at a later stage of his progress we find him attaining the experience of a well spent life and in the joyful hope of a blessed resurrection putting his house in order and preparing for his final departure. . . . The great object of pursuit in Masonry, the scope and tendency of all its investigations, is truth. This is the goal to which all Masonic labor evidently tends. Sought for in every degree and constantly approached, but never thoroughly and intimately embraced, at length, in the Royal Arch, the veils which concealed the object of search from our view are withdrawn and the inestimable prize is revealed.

“The truth which Masonry makes the great object of its investigations is not the mere truth of science, or the mere truth of

history, but is the more important truth which is synonymous with the knowledge of the nature of God—that truth which is embraced in the sacred tetragrammaton or omnific name including in its signification his eternal, present, past, and future existence and to which he himself alluded when he declared to Moses—‘I appeared unto Abraham, unto Isaac and unto Jacob, by the name of God Almighty; but by the name of Jehovah was I not known unto them.’”

The reader is doubtless tiring of the constant repetition of the same thing, the constant repetition of the true end, according to Masonry, of Masonic study and investigation. Still each paragraph adds its quota to our knowledge and multiplies our witnesses in support of our assertion, that the object of American Masonry is primarily and essentially religious, that American Masonry is a religion.



MINOR TOPICS.

NOTICE.

In order to obtain an urgently needed respite of at least two weeks, I shall not publish THE REVIEW on August 20th and 27th.

The next edition (No. 33) will appear, Deo volente, on September the third.

Catholic Journalism and the Hierarchy.—The late Cardinal Vaughan was something of a Catholic editor also. The London *Tablet* (June 27th), informs us: “Cardinal Vaughan had a high estimate of the value of the press as a means of shaping and making public opinion. Of his long and happy association with this journal there is no need to speak. It suffices to say that his interest in its welfare continued unabated to the end. It is less generally known that before he was made Bishop of Salford he was actually the editor of the *Tablet* for some years, and so acquired by experience a practical knowledge of the inner working of journalism which afterwards stood him in good stead. He became the proprietor of the *Dublin Review* on the death of his life-long friend, Dr. W. G. Ward. He was a constant contributor to the correspondence columns of the *Times*, whenever public opinion was stirred by any controversy in which Catholic doctrine or practice was involved.”

Understanding of the mission of the Catholic press and sympathy for those who devote their lives to it, is sufficiently rare among the members of the hierarchy, at least in English speaking countries, to make this note of the *Tablet* worth reproducing.

Our own new Coadjutor-Archbishop, Msgr. J. J. Glennon, by the way, also seems to belong to the number of those prelates who

have a heart for the Catholic journalist. We noted the other day that the editor of the *Catholic Register* of Kansas City, in penning an editorial "Farewell to Bishop Glennon," said :

"The editor of the *Register* will miss him. His frequent enquiring solicitude for the welfare of this paper and his hearty congratulations on its steady improvement were bright lines in our path."

Which moved a writer in the *Catholic Columbian* (No. 22) to observe: "Surely this is a great comment on the young Bishop's life, and no greater praise could be bestowed than to say he interested himself in the Catholic press."

And he adds :

"There are many noble examples that throw into deeper shadow those who imagine or seemingly do so, that the Catholic press is merely an adjunct of Catholic life that can be dispensed with easily, and that Catholic writers are merely people who love to dictate, insinuate, and disturb. Once, a good many years ago, I had occasion to write a note to a Catholic editor, who long ago laid down the editorial pen for the more remunerative one of a novelist, in which I had something complimentary to say of the position he took on a then burning question of the day. His answer was that he nearly fell out of his chair when he read it, because in the same mail he had received a bunch of letters scoring him most unmercifully for the same editorial. He added: 'Never be backward in patting an editor on the back when you can conscientiously do so; especially if he is the editor of a Catholic paper; for I assure you, he gets many a kick that leaves a sore spot, until eventually he becomes so hard-skinned that he can be classed with the tribe of pachyderms.' "

The Catholic University to Issue College Text-Books.—In the New York *Sun* of July 5th, Msgr. D. J. O'Connell, in the course of a long interview, is quoted as follows :

"One of the most practical aims of the (Catholic) University just now—and one which will benefit the entire country—is the work on which the faculty of the University are now directing their talents and energies. That is the preparing of manuals and text-books which will be used in Catholic colleges, seminaries, and universities throughout the country. We aim to give to the United States authoritatively (*sic!*) the position of the Church on all matters of social, political, literary, scientific, and theological questions. Dr. Pace is preparing a psychology, Dr. Shields a biology, Dr. Shahan a history of the Church from the beginning of Christianity to the present time, Dr. Shanahan a complete dogmatic theology, Dr. Kirby a treatise on sociology, and Dr. Neill another on political economy. This work is worthy of a university, and is the fruit of years of labor on the part of the professors, who, after long study in the universities of the Old World, are giving the best of their lives to the up-building of a great Catholic university in the United States."

This work may be "worthy of a university," but it is not exactly university work as we understand it.

Besides, we already have good college and seminary text-books in most of these branches, better ones, perhaps, than we can ex-

pect from men like Professors Pace, Shields, Shahan, Shanahan, Kerby, and Neill.

Again, of what use will such text-books be if our bishops follow the example of one of their number in the far West, who has recently made a contract with the American Book Company*) to supply the parochial schools of his Diocese with all text-books required, barring only the catechism and Bible history;—of what use, we say, will the finest manuals issued by Catholic University professors prove, if the American Book Company will obtain for its non-Catholic productions the monopoly in Catholic high-schools, colleges, and seminaries, as it has already obtained a monopoly in the parochial schools of one diocese?

The Beatification Process of Joan of Arc.—We read in a Rome correspondence: "In the last days, when the flame of intelligence flickered up for a moment brightly, Leo the Thirteenth asked anxiously about a Sunday session of the Congregation of Rites, at which he was to preside. It was for the promulgation of the Church's official judgment that Joan of Arc 'practised virtue in a heroic degree.' The world, and probably the Devil, long since gave the same verdict, reversing the sentence of those who burned her in the flesh."

The process of beatification of the Maid of Orleans is well under weigh. Some months ago it was asserted in a newspaper despatch that it was "all off," for reasons which the correspondent proceeded to give from the secret proceedings of the Sacred Congregation. It now appears that these precious reasons—the Lord only knows how a newspaper reporter got hold of them!—were nothing but the objections made by the "Devil's Advocate," whose business it is to rake together all that can be said against the memory of the person whose virtues, heroic or otherwise, are under discussion!

One of the objections was that the valiant Maid of Domrémy applied a cuss-word to the hated Britons. On this point we cull from a secular contemporary this interesting explanation:

"She was no linguist and was not obliged to know the derivation of the name which she applied to an English soldier during her trial—'Godamus quidam' the Latin report has it. The name still remains in French use, where its primitive meaning is equally unknown; and the dismay of an honored British guest who heard it for the first time at a Lyons banquet some years ago, is still remembered—a venerable ecclesiastic at his side had enquired with polite intent—'Vous êtes un *godam*, Monsieur, n'est-ce pas?' All which shows that through the centuries our race has been singularly unimaginative and monotonous in its profanity."

Physiological and Pathological Aspect of the Liquor Problem.—The fourth of the series of sub-reports to the Committee of Fifty which is investigating the liquor problem has just been published, (Houghton, Mifflin & Co.). This treats of the physiological and pathological aspect of the case. The best that can be said for alcohol is

*) We have a copy of this contract before us. The American Book Company has had it reprinted for free distribution, in order, no doubt, to prevail upon other bishops and the managers of parochial schools generally to introduce

its books. No wonder a reverend reader of THE REVIEW in the Northwest enquires: "Is the Catholic text-book to be banished from Catholic schools?"

that, under very favorable conditions and in limited quantities, it may be regarded as a food, and that the recognized pathological changes which follow its free use as a beverage, short of pronounced and continued excess, pass away when abstinence is resumed. Moderation means nothing beyond three ounces of spirits freely diluted, or four glasses of beer, taken with the last meals. More than that is excess, and trouble follows. The food value is exhibited practically only when disease or disability prevents the assimilation of other nutriment, and it should be used as such only by a physician's direction. The sub-committee holds that mental work is impaired and physical effort lessened by the use of alcohol, that it does not protect against cold or fatigue, and that it diminishes resistance to infectious diseases; and it admits without reserve, and with no assembling of formal evidence beyond what is unfortunately common observation, that alcoholic excess leads only to evil, moral and physical. The sub-committee very justly condemns the degree and the kind of attention that many States require to be given to this subject in the public schools. Not that it is unimportant; a clear knowledge of the action of alcohol is most important. But it should not be exalted into a study by itself, nor be taught, as now is the case, with misrepresentation of many of the facts.

A very curious feature of the investigation is an analysis of many proprietary medicines and some drinks, advertised as "temperance," which range from 6 to 44.3 per cent. alcohol, whose sale is large in prohibition and local-option States.

Fourth-of-July Accidents.—The *Chicago Tribune*, a newspaper which makes a specialty of collecting statistics of crimes and casualties, has published the record of accidents due to the celebration this year of Independence Day. Returns are collected from some 200 cities, and the summary shows that 52 persons were killed and 3,665 injured in the "patriotic" demonstrations of the Fourth of July. The loss of property by fire, moreover, amounted to \$400,625. It appears that the celebration this year was of an exceptionally destructive character. The classification of accidents makes a strong case against the toy pistol, which injured 559 persons, but shows that gunpowder, as it is used in home-made bombs and fireworks is a still greater source of danger, claiming 768 victims. Fire-arms, carelessly handled, injured 562 persons, probably as many as are hurt in hunting accidents during an entire year. Sky-rockets caused 206 injuries, cannon 319, and runaways 81, while "fireworks," unclassified, brought disaster to no less than 1,170.

If no other motive than this one of the preservation of life and limb ought to induce our people to adopt a more quiet and dignified observance of the "glorious Fourth."

What the Catholic University Wants.—What the "Catholic University of America" needs most, is money, and since he can not get enough of it through free contributions, the purpose of its present Rector is to procure it by means of official collections.

"Having given to the faculty and students that atmosphere of tranquillity necessary for deep study and research," says Msgr. O'Connell's interviewer in the *N. Y. Sun*, July 5th, "he has un-

dertaken to secure the funds needed for current expenses and future improvements. It is believed that the suggestion approved by the hierarchy, to set aside one Sunday in each year to bring prominently before the Catholics of America the interest and progress of the University and for a special collection in every church of the country to meet these, will be indorsed by the Pope and Cardinal Satolli. It is thought that before the opening of the present scholastic year the Pope will order all the archbishops and bishops of the United States to call this general collection. In this manner several hundred thousand dollars would be aggregated annually."

Now that Leo XIII. is dead, it is hard to say what will come of these plans. So much is certain, however,—unless the discordant elements are conciliated and the University shows a decided improvement in tone and tendency, any official collection, no matter how urgently recommended, is bound to fall short of the results expected by Msgr. O'Connell and his friends. You may get the Pope to order a collection, but you can not force the people to go down into their pockets and contribute. You depend entirely upon their good will in these matters, and their good will you will have to obtain by proving to them that you are doing your very best to bring the University up to the ideal of its august founder.

Religion in Education.—At the National Educational Association's annual convention for 1903, in which twenty thousand teachers are said to have participated, the United States Commissioner of Education, Dr. Harris, read a paper which was the cause of an expression of opinions as various as could well be imagined. Dr. Harris held that religious instruction should be confined to the church, and that it should be divorced entirely from the public schools. Against this view, according to the *Boston Transcript*, "Pennsylvania, Texas, New York, Indiana, and other States, Methodists, Catholics and others, who did not give their denomination, rose in unison. The discussion was carried on in a very careful manner, and anything like acrimony was lacking. In defending himself Dr. Harris used a deep philosophical train of thought, and though several attempts were made to put the discussion of religious education on a talkable level and were successful, Dr. Harris was to be met on his own ground or none at all."

The admirers of Dr. Harris will be disappointed in hearing of the attitude he assumed in this matter,—says the *Messenger* (No. 2), whence we take this clipping—but the champions of religious education will take heart from the mere fact that the subject was brought up at all in so vast a gathering of teachers, especially as Dr. Pace said, "it appeared to him that the majority were agreed that there should be some sort of religious teaching in the public schools. It is a great problem which is not insuperable, and the fact that open discussion of it has begun, shows that it will be settled in America."

We sincerely hope so.

The Birth-Rate in Fiction.—The *Popular Science Monthly* calls attention to the fact that, while families of a respectable size may be found occasionally in Thackeray and Dickens, they scarcely exist in Meredith, Hardy, and James. A calculation of the increase of

population in a typical modern novel shows only 0.43 of a child per average family. The *Independent* (No. 2952) pleasantly discusses this "burning" subject thus: "Many prophets have foretold the future disappearance of the novel from changes in public taste, scientific tendencies, etc., but here is a new and more serious danger to this type of literature, for, accompanied as it is by an alarming death-rate, this low birth-rate threatens the extermination of the population of the novel. The question of causes and possible remedies is now open for discussion. Evidently the law of Malthus can not here apply, for it is just as easy to support a large family as a small one on paper, although the luxury in which most of the characters of the modern novel have to live, must require some effort on the part of the author. Very likely a heavy poll-tax on all bachelors and bachelor maids left unmarried at the end of the novel and a limitation of the number of divorces allowed per volume, might check this decline in the fertility of the pen."

Pius X.—"Habemus pontificem!" On August 4th the Cardinal Patriarch of Venice, Joseph Sarto, was elected successor of Leo XIII. of sainted memory and assumed the name of Pope Pius X. The details of his life have been sketched in the daily press. Inasmuch as they are vague and in some points contradictory, we shall have to look to the Catholic newspapers of Europe for a correct account of the career of the new Pontiff, who was not ere this prominent in the public eye outside of Italy. It is clear that he was elected as a compromise candidate between the Rampolla and the Vannutelli factions in the Sacred College, and we are told that Leo XIII., as long ago as April, 1902, pointed him out to Don Perosi as his probable successor. The speculations in the newspapers regarding his program and probable policy as Pope, are worth about as much as the attempts of wiseacres to apply to him the pseudo-Malachian epithet of "ignis ardens." With the rest of the Catholic world, we of THE REVIEW hail Pius X. as successor of St. Peter and vicerent of Christ, promise him devotion and obedience, and wish him a long and fruitful pontificate.

"Brass-Band Charity."—THE REVIEW has time and again protested against "brass-band charity," as it manifests itself in "charity balls," "slum excursions," etc., and we are glad to give the *Catholic Universe* (July 17th) credit for the subjoined pointed remarks along the same lines:

"We do not believe in brass-band charity. Such charity workers are generally after a reward in the form of a percentage of what is placed in the box or kettle. They do their work so as to be seen by men and thus lose spiritual merit and deserve no reward. We hear of 'slum excursions,' 'children's picnics,' and 'summer outings' for the indigent. Many are encouraged to be indigent pro tem. for a free lunch or a free ride. We do not deny the existence of poverty or of distress, for the poor are always with us, but we do not like the kettle and the drum method of posting, publishing, and proclaiming distress linked with heroes or heroines who demand 'publicity.'"

Secret Society Men Not Wanted.—Among the changes to its constitution, adopted by the Texas State Federation of German Catholic Societies at its recent convention in New Braunfels, was one

prohibiting the holding of office by any one who is a member of any secret society whatsoever, no matter whether it be nominally forbidden by the Church or not. A similar clause has already existed for some time in two of the societies affiliated with this "Staatsverband," prohibiting the admission into their ranks of any one belonging to a secret society, and providing for the expulsion of any member who joins any secret society. The Staatsverband also adopted a clause providing that in future no member of any secret society shall be invited to deliver any public address at its meetings.

These provisions are wise and timely and might be profitably adopted by the great American Federation of Catholic Societies.

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In No. 2 of the current volume of his always interesting and valuable *Historical Researches*, Mr. Martin I. J. Griffin relates how he and Fr. Gillespie, S. J., were abashed by the result of a protest they made against an article in the Philadelphia *Bulletin* upon the Immaculate Conception. The article contained ten heresies, and Mr. Griffin wrote to the *Bulletin* to advise its editor to submit Catholic matters to a Catholic before printing them; while Fr. Gillespie was so shocked that he not only mentioned the article and the paper in a sermon, but wrote to another morning paper condemning it. The comical outcome was that both Mr. Griffin and Fr. Gillespie were made aware that the reporter who had written the objectionable article was a graduate of a Catholic college and a member of the sodality in Father Gillespie's parish. The same reporter afterwards made the astonishing blunder to speak of an afternoon mass. "So when next we rail," concludes Mr. Griffin, "we better be sure some one of ourselves is not the blunderer."

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We reproduce the following standing notice of the Roman *Vox Urbis* as likely to prove of interest and perhaps of direct benefit to some of our subscribers among the reverend clergy:

"Sociis pluribus morem gerentes Idib. Novembr. an. MDCCCCH apud commentarii *Vox Urbis* administratorem officium institui-mus, quod de negotiis ecclesiasticis sit; de expediendis scilicet rationibus omnibus, quae apud Romanae Ecclesiae 'Congregationes' aguntur. Itaque si quis procuratione nostra uti velit, profecto temperantiam in pretio, studium atque alacritatem in opere inveniet."

3

We read in a report of the proceedings of the thirty-fifth annual convention of the American Philological Association, recently held at New Haven:

"It is worthy of note that all these Latin men (the scholars who lectured on subjects of Latin philology) speak Latin in the Roman fashion. The 'English system' of pronouncing Latin in American colleges is dead."

This is good news indeed, and it is sincerely to be hoped that the few Catholic colleges in which the "English system" is still tolerated, will hasten to abolish what in their precincts is really an insufferable abuse.

